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# Contact

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*Newsletter of the Association of Teachers of English as a Second Language of Ontario*

## A Note on the Ethics of Naming

Robert Courchêne

> *So from the soil Yahweh fashioned all the wild beasts and all the birds of heaven. These he brought to man to see what he would call them; each one was to bear a name the man would give it. The man gave names to all the cattle, all the birds of and all the wild beasts.*
>
> Genesis: 2:19-21.

In the nearly four decades that I have been involved in the area of L2 teaching and multicultural and antiracism education, there has been an ongoing evolution in the nomenclature used to classify our learners (See Table 1 below).

**Table 1 Naming[1]**

| L2 Teaching | Multiculturalism | Education | Race Studies | Native Studies |
|---|---|---|---|---|
| L2 Students | Visible minorities | Minority | Coloreds | Redskins |
| Limited English proficiency learners | Minority Groups | At-risk<br>Inner-city | Negros<br>brown (people) | Paleface<br>Indians |
| Minority language learners | Non-white<br>Non-European | Culturally disadvantaged | black (people) | Natives<br>First-Nations |
| English language learners | People of colour | Culturally deprived<br>The disadvantaged | Blacks<br>Afro-Canadians | Aboriginals<br>———<br>Breeds<br>Halfbreeds<br>Metis |

## Inside

*(cont'd on p. 3)*

Sikhism

Affiliate Profile: Ottawa

Community Agency Profile: KDIS

Annual Report

ESL and Electronic Age: Media Files for Call

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# From the Editor

We hope that you are enjoying another school year and that you're also enjoying the on-line format of *Contact*. For members who are reading a hard copy of this issue, we want you to know how easy it is to access *Contact*. Go to the home page on the TESL Ontario website at www.teslontario.org In the Green Box, you will find instructions to 'register' as a member to receive *Contact*. Allow 24 hours for "the system" to confirm that you have been registered. As soon as you receive an email indicating that your registration is complete, you may access the latest issue of *Contact*.

In this issue, Bob Courchêne examines the Ethics of Naming our learner populations. Our on-going series on religion features Sikhism and includes an interview with the Secretary of the Federation of Sikhs Society in Canada. In his regular column, "ESL and the Electronic Age," John Allan explores the various media file types available.

We also profile TESL Ottawa in this issue, and we would like to remind you that we are always looking for affiliates to share issues they face or simply showcase what they've been up to during the year. Please submit a write-up (photos are appreciated too) to TESL Ontario Editor at teslontario@telus.net. In addition, we welcome submissions from your learners. The deadline for the March issue is Jan. 30, 2004.

Members should have received their November conference registration booklets in the mail by now. If you have not as yet received your copy, go to Conference on the TESL Ontario website. Not only can you download the entire booklet, you can register on-line and be alerted to updated information on the conference sessions.

We apologize for an omission in the 2002 Conference Proceedings issue. The paper, "Analyzing a form of classroom assessment: Weekly Quiz" was presented by Xiaoying Wang. Xiaoying, a lecturer at Beijing Foreign Studies University, is now an M.Ed. candidate at Queen's University in Kingston. She is interested in classroom assessment and student motivation in EFL/ESL contexts.

Brigid Kelso
*Contact* Editor

# Table of Contents

| | |
|---|---|
| A Note on the Ethics of Naming | 1 |
| Sikhism | 9 |
| Media File Types for the CALL Room Basics | 11 |
| Connecting with TESL Ottawa | 14 |
| Passages to Canada provides high schools with storytellers | 15 |
| National Job Fair | 16 |
| Thank You Mary | 18 |
| Community Profile: Kingston and District Immigration Services | 19 |
| Winter day: A good news story | 20 |
| Board of Directors | 21 |
| Financial Report | 22 |
| Book Review | 30 |

This movement has not been unique to our field of study as any close examination of other disciplines will clearly reveal. In our efforts to identify and, subsequently, assist these groups, our intentions have, for the most part, been motivated by pedagogical and ethical principles of the highest order. In designating specific groups, for example, as visible minorities, our initial impetus was to help these groups (who were frequently the subject of prejudice and discrimination) acquire the support and training they needed to more easily integrate into our society, to access what Cummins has called the "culture of power". We believed that by clearly identifying groups "at risk" we would equip them with the skills necessary to become highly successful and contributing members of Canada. In many cases, we have, in fact, helped them achieve this goal.

However, researchers are beginning to critically examine the effect the use such terms has had on these groups, how it has influenced how we ESL professionals and the general public perceive them and how they perceive themselves. For example, how has our describing people from Somalia as being "people of colour", affected the way we approach them in the classroom, how we teach them and how we treat them as colleagues? Have we ever asked them if they see themselves as "people of colour"? During his presentation at the first Annual Research Symposium, Ibrahim Awad said that before he came to Canada from Sudan he was know as tall, intellectual and a good basketball player; it was only when he arrived in Canada that he was labelled "Black".

In our society, this labelling or naming has become a central issue especially in the area of business and education. Everyone wants to find a name, a brand or a label that will enhance who they are and what they have to offer, be that a product, a service or a knowledge base. A concrete example of this is the branding process that my university has just gone through to strengthen and enhance its reputation as an institution of higher learning and, in the process, to attract faculty and students of the highest calibre. On its website, we find the following description:

> **University of Ottawa: Canada's University**. Welcome to a special place where ideas meet and innovation flourishes – The University of Ottawa – Canada's University. Located in the heart of the nation's capital, we are one of Canada's top research universities. We offer a comprehensive range of programs in both of Canada's official languages. Study in English or French, the choice is yours. Our students, staff and faculty comprise a unique community of learning that is a reflection of the strengths and diversity of our great country.
>
> (www.uottawa.ca)

The act of naming is closely associated with power and mystery. The names given to things and people consciously or unconsciously influence how we think of them. In branding itself in the way it did, the University of Ottawa wanted to shape how people would perceive it, to insist on the right to name itself, to take control of its own destiny, to proclaim who and what it really is as opposed to how other people might perceive it to be. As seen in the quote below, the power to name oneself or one's institutions is not a right shared by everyone in our society.

> During my lifetime, I have witnessed several transitions in the ethnic group name used by people of African ancestry. I was born during the time when it was popular to use "colored" when referring to African people. "Negro" was also used. During the 1960s, many people felt a major shift had been made when "black" became popular, with the predictable addition that the "b" in black be capitalized, just as the Spanish version of the word for black (negro), had gradually evolved to the status of capitalization. We even became "Black and proud," i.e. we made black a positive instead of a negative name.
>
> These changes represented struggles within the African community to take control of our naming and self definition from our oppressors, and to imbue our collective ethnic name with positive meaning. Yet we wrestled with the ascribed terms, "colored," "negro," and "black," as if we had no other choices.
>
> Almost without exception, the group names ascribed by Europeans to Africans are adjectives, never proper nouns as names. Significantly, they are adjectives that suggest no respect for who we are or for our uniqueness as an ethnic family. In fact, they suggest nothing but something of minimal or even negative import. In the case of African people, this demeaning language was part of a strategy to commit "cultural genocide," a strategy to destroy ethnic family solidarity, a strategy to place emphasis on individual rather than family behaviour, a strategy to confuse Africans about their ethnic identity, to destroy our consciousness. Why? As Dr. John Henrik Clarke has so often said, "It is impossible to continue to oppress a consciously historical people."
>
> (Hillard, 1999, 2-3)

Naming is never an indifferent or neutral act; it can enhance or debase, create new opportunities or eliminate others. Before examining the impact of naming within our profession, I will first examine what almost seems to be an "innate drive" within the Western world to categorize everyone and everything.

## The Need to Categorize: Origins

What some would see as our innate tendency to want to categorize and to impose order on our world is often traced to the writings of Plato and Aristotle. Both developed comprehensive and systematic theories for explaining ontology. While they differed philosophically, Plato talked of immutable forms and imperfect objects while Aristotle spoke of categories and taxonomies anchored in human experience; both saw the value of these classifications in our trying to understand our world. Aristotle presented us with a hierarchical view of the world consisting of animals, plants, organic and inorganic forms, physical and non-physical causes. To be able to understand the world, one needed minimally be able to describe it. According to Pesonen (2002),

> Categorization is one of the most basic cognitive skills in humans. It is so automatic and so deeply rooted that we might not even notice it until explicitly confronted with it. Every time we see, hear, sense or smell something as a kind of something we are categorizing...Without categorization we would not function at all. Although in most cases it is unconscious, many, if not all, categories have been learned at some prior time, but the process has been automated so that we no longer need any effort for it. In psychology this is called automaticity: the more a process has been practiced, the less attention it requires, and there is speculation that highly practiced processes require no attention at all.

According to Searle (1978), the division of the world into distinct things is a result of language.

> "I am not saying that language creates reality. Far from it. Rather, I am saying that what counts as reality – what counts as a glass of water or a book or a table, what counts as the same glass or a different book or two tables – is a matter of the categories that we impose on the world; and those categories are for the most part linguistic. And furthermore, when we experience the world, we experience it through linguistic categories that help to shape the experiences themselves. The world doesn't come to us already sliced up into objects and experiences; what counts as an object is already a function of our system of representation, and how we perceive the world in our experiences is influenced by that system of representation. The mistake is to suppose that the application of language to the world consists of attaching labels to objects that are, so to speak, self-identifying. On my view, the world divides the way we divide it, and our main way of dividing things up is in language. Our concept of reality is a matter of our linguistic categories."

Being able to describe the world is essential to being able to understand. Until one can describe an animal or plant, one cannot place it in a given category, and, subsequently, compare it with objects in other categories and determine how it fits into the overall description. In biology, phyla with their organizational categories of genus, class, family, etc., enable scientists to classify plants and animals. Philosophers and scientists' impetus for creating these classification systems were, and remain, totally honourable and legitimate. However, these same classifications can also be used in an immoral and unethical manner – classifying to denigrate, to debase, to vilify certain groups of people, e.g., classifying races according to brain size, IQ, and phenotype to demonstrate that one "race" is genetically superior to others.

For Hilliard, these unethical uses of categorization were carried out for the purposes of establishing or maintaining hegemony:

> Hegemony was also at the root of the creation and adoption of the construct (race) as it was applied to these other groups. Even European ethnic groups were divided into "races" and ranked, to establish domination of the "superior European race." In Germany the ultimate realization was the fabrication of the "Master Race."

> It's important to realize that the concepts of race and racism are a Western idea. But it's more important to understand that, more specifically, race and racism are tools that Western civilization used to split and dominate the world. A society's racism is not defined by its degree of racial segregation or how racially prejudiced the population may be. These are manifestations of racism. The racism, itself, is the tendency of a society to degrade and do violence to people on the basis of race, and by whatever mediations may exist for this purpose.

The need to classify, be it for moral or immoral reasons, has persisted to the present; it has found expression in many areas: i.e., scientific paradigms, computer programs and theories of nomenclature in the social sciences and physical sciences. In some way, it has became the hallmark of our time.

## Naming: L2 Teaching and Learning, Multiculturalism, Antiracism Education

As alluded to above, ESL professionals are beginning to question the terms used to describe different groups. This questioning has grown out of a number of concerns. First, simply changing the term does not automatically change the perception people have of the group in question. Changing the term used to describe a group of children from "minority-language children" to "children at risk" does not remove the stigma; they are still in some way perceived as being deficient, not meeting the standard of "normal" children. The conceptual baggage associated with one term is frequently transferred to the new term even though an effort is made to prevent it from happening. Second, there are those who believe that this labelling, rather than facilitating integration, has erected new barriers. Identifying these children as special and different from the norm isolates them and further accentuates their differences. They are singled out for special treatment, treatment which may be necessary, yet stigmatized. We are all aware of the effect placed in a "slow learners' group" can have on students' self-esteem. Singling them out as being in some way below the norm may also become a self-fulfilling prophecy in terms of how teachers and administrators interact with these students.

Third, people are concerned about the use of certain expressions because of their underlying implications. For example, when we label Africans and Indians "people of colour", how then do we call people from France and England? In examining the two continua below, is it not logical to conclude that if some groups are visible, others must invisible, if some are "people of colour", others must be "people without colour". Furthermore, if there are minorities, must there not also be majorities that can be both visible and invisible? In terms of the groups that have been placed along the continua, being part of a majority cannot be equated with having power unless one is a member of the dominant group. In many American cities, Blacks are in the majority but still do not belong to the culture of power.

The use of these terms also leads one to understand that it is an either-or question; one is, or one is not, a visible minority. In reality, however, this is not the case. In the Canadian context, I would be seen as belonging to the dominant group; when I was in China, I was, along with other minorities, a member of the visible-minority group, and, according to the terminology in our field, a person of colour. Furthermore, in certain contexts, people can "pass" or be mistaken for whom they are not, while in other contexts they cannot. Aboriginal friends have told me that they can frequently pass as white in the larger Canadian society but not within their own group. Given the fact that these terms are context-sensitive, one has to question the validity and ethics of their continued use.

**Table 2**
**Social Classification of Groups**

Majority

| White Europeans as a group | (Cities with a predominantly Black, Asian or Aboriginal population) |
|---|---|
| – Visible | + Visible |
| – Colour | + Colour |
| Ukranians, Germans | Somalis, Sudanese |

Minority

Many researchers (Dyer, 1997; Bannerji, 2000; McIntosh, 1993; hooks, 1992) claim that those who do the naming, the dominant groups, see themselves as the norm with which all others are to be compared. In a questionnaire she developed (See sample questions in Appendix A) McIntosh has drawn up a possible list of contexts in which White people take for granted what non-white people cannot do. Bannerji, (1993), writing within a Marxist-feminist perspective describes it as follows:

> Some people, it implies, are more visible than others: if this were not the case, then its triviality would make it useless as a descriptive category. There must be something "peculiar" about some people which draws attention to them. This something is the point to which the Canadian state wishes to draw our attention. Such a project of the state needs a point of departure which has to function as the norm, and the social average of appearance. The well blended "average", "normal" way of looking becomes the base line, or "us" (which is the vantage point of the state) to which those others are marked as "different" must

> be referred... and in relation to which "peculiarity" (and thus, visibility) is constructed. The "invisibility" ... depends on the state's view of (some) as normal, and, therefore, their institution as dominant types. They are true Canadians, and others, no matter what citizenship they hold, (and how many generations they have lived here), are to be considered as deviants.
>
> (p. 149)

For her, this difference indicates "not only inferiority but is also a preamble to special treatment" (ibid). While Bannerji levelled these critiques against the treatment of new arrivals within the context of Canada's multiculturalism policy, they also resonate for classroom teachers. I strongly echoed Bannerji,s position in the passage taken from Dyer below:

> There is no more powerful position than that of being "just" human. The claim to power is the claim to speak for the commonality of humanity. Raced people can't do that – they can only speak for their race. But non-raced people can, for they do not represent the interests of a race. The point of seeing the racing of whites is to dislodge them/us from the position of power, with all its inequities, oppression, privileges and sufferings in its train, dislodging them/us by undercutting the authority with which they/we speak and act in the world.
>
> (p. 540)

As Bannerji and Dyer have so eloquently argued, those who see themselves as the norm also see themselves as being immune from self-critique. They do not realize or fail to admit that they hold a privileged position within society. In her article, "White Privilege: Unpacking the Invisible Knapsack", McIntosh lists a number of situations (in the form of a questionnaire) where she believes white people never have to think about how their privileged position influences their ability to obtain a service, position, etc. Even more critical, they have established a standard that most new Canadians can never meet, and they set up a "we" and "they" that presents certain groups from gaining legitimacy, and, by corollary, access to the culture of power. While those of Asian and Arabic origin are considered white in terms of colour, they have phenotypical characteristics (the shape of their eyes and noses, the texture of their hair) that make it impossible for them to be subsumed under the "white European category"; just being white is not enough to be included in the dominant group. In maintaining an unarticulated invisible norm, the dominant group ensures that the "others", the "they," will never be able to become part of the "we".

Four, people are increasingly concerned about who has the power to name themselves and others and who does not have this power. The power to name belongs to those who dominate; this domination can be based on race, skin colour, culture, class, wealth, military power or some combination of these factors. Domination in Canada was achieved first by military victory over the Europeans (White, Anlgo-Saxon, Protestant and French, Catholic) over the Aboriginal peoples (and many would claim subsequent incoming immigrant groups); it was subsequently reinforced and augmented in a number of ways: concentrating economic and political power in the hands of a few, setting up institutions capable of reproducing the dominant culture, establishing a settler society that did not include the original inhabitants, gaining control of the best lands, etc. Once this authority was established, the Europeans could then set up "we" and "they", an inner circle and a marginalized outer circle. Those in the outer circle were subsequently given names by the dominant group, names that reflected how the dominant group wanted them perceived and not for whom they really were- Eskimos (Eaters of raw meat) vs Inuit (People of the Land), Half-Breeds vs. Metis, Savages vs. Aboriginal peoples. The Europeans also conferred on themselves names such as "Discoverers of North America", "Founding Nations" even though the Aboriginal people had been living in Canada from 15-20,000 years. Can you imagine the first Aboriginal person arriving in Europe and telling them that he had discovered their continent?

In talking about the power to dominate, and how it is maintained, Hillard, III (1999) states based on her research:

> I have looked at the common elements of domination throughout history. Specifically, dominating populations suppress the history of the victims, destroy the practices of the culture of their victims, prevent the victims from coming to understand themselves as part of a cultural family. Teach systematically the ideology of white supremacy, control the socialization process, control the accumulation of wealth, and perform segregation and apartheid.
>
> (p.7)

One does not have to search long in our history to find examples of what Hilliard is talking about –

Indians in Residential School, laws passed to limit the rights of the first Chinese immigrants, the segregation of the Blacks, the version of history taught in the schools and promulgated in society. For Hilliard, using such measures to ensure the continued dominance of "others" are "matters of structure and matters of systematic practices founded upon ideology." (ibid, p.7). Unless we understand how these mechanisms function, we will not be able to change them in any substantive way.

Finally, what I find troubling in the power that dominant groups have to name other groups is their persistence in, and insistence on, continuing to name when they no longer have the moral authority to do so. While we can all point to the apartheids that have existed, how about when this happens within so-called democratic societies. When cities such as Toronto, Montréal and Vancouver come to have more non-whites than Whites, when this latter group of people occupies predominant positions, on what basis can Whites continue to name groups as being "other"?, as not meeting the "standard"?

## Conclusion

While you might agree that some of the reservations related to the use of a given nomenclature in our profession might be legitimate, I can hear your objections: if we don't have the language and the terminology to identify those among the different groups we teach who need help, how are we to help them? Alberto Gomez (2000), in an article about the struggles of "Latino" artists in Canada to gain recognition for their work, begins by stating why the existing multiculturalism policy does not work and then proposes a possible solution to the challenges faced by culturally marginalized groups. I believe that his comments are relevant to our field.

> Multiculturalism, as an official platform and not-so-official ideology of the Canadian establishment, constructs a territory of nostalgia and folklore that categorizes and isolates cultures while affirming the openness of society to diversity. Within the institutional art world, European traditions and aesthetics remain unchallenged; within the multicultural mosaic, different cultural traditions coexist without dialogue. Under the umbrella of multiculturalism, cultural diversity becomes the handmaiden of hegemony. Even when different ethnic cultural formations affirm their artistic identity and self-definition through events such as Black History Month, the Latino Harbourfront Festival and Asian New Year celebrations, their effectiveness is circumscribed by the multicultural space they are consigned to. For a brief time, they are celebrated for their entertainment value and local colour, only to disappear again into the white fog of dominant culture.
>
> Instead of trying to play by the rules, I think that we should refuse our assigned role as a multicultural «other.» In so doing, I am not arguing for an «oppositional» artistic practice as it is valorized in classic modernist terms, in which art is either transformative or part of the status-quo. Nor am I raising the banner of community art or cultural diversity as an oppositional gesture against the system. Rather, I am talking about the creation of a space in society for both collective and individual expression in which dialogue and exchange across cultures emerges. Whether we are Latino or categorized as any «other» identity group, our objective should be to assert our presence as cross-cultural catalysts and as active creators in Canadian culture. What becomes contested in the process is precisely the issue of space: what space has been assigned to us and what space we take.
>
> (2000, p.5)

Gomez has articulated what marginalized cultural groups should do to refuse being put in a cultural straightjacket by the dominant group. What can we, as the dominant group, the guardians of the culture of power, do to better meet the needs of the groups we serve? How can we identify them in a way that does not demean them? Charles Taylor (1992) states that "our identity is partly shaped by the recognition or its absence, often by *mis*recognition of others, and so a person or group of persons can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning picture of themselves (p.25). In commenting on this, Pickavet (2003) says,

> The task of identifying individuals becomes more crucial as it undertaken in order to seeing the mirrored contemptible pictures. And so by attempting to set specific guidelines through the use of language, participants in the power structure can assure themselves that what they recognize will reflect positively on their own identities, whether they be from the

mainstream or main, an ultimately maintain the structure.

Pickavet is asking that we allow groups within society to name themselves; rather than imposing names on people, we should ask them how they want to be called. When first introduced to a student from a new culture, I always ask her/him what name (s)he would like me to use, especially, if I am unfamiliar with the naming traditions within that culture. We need to allow them to use names that represent in a positive way who they are, and, just as important, who they would like to become. This is not an easy task, as attested in joothan, An Untouchable's Life, by Omprkash Valimik (2003). In it, he describes in detail how the simple mention of his name that reveals his (non)-caste status within society leads to his being ostracized, to being treated with scorn and opprobrium, to his being asked to perform tasks without any remuneration. His attempts to use the term "Dalit" as opposed to "untouchable" to describe the Dalit people and their literature is treated with scorn by the guardians of literary tradition.

What we need to do as a profession is to construct a language that allows us to meet the needs of our (I want to say clientele but I find this so clinical and institutional) groups of newly arrived Canadians, a language that promotes integration as opposed to marginalization, valorization as opposed to stigmatization, a language that empowers rather than enables.

*Robert Courchêne is an ESL teacher/teacher trainer attached to the Second Language Institute at the University of Ottawa. His research interests include, testing, curriculum design, multicultural and antiracism education and LINC/CLIC programs. Most recently, he was responsible for the project that developed the Standards linguistiques canadiens (Canadian Language Benchmarks 2000 in French) and the accompanying Test de classement (placement test). He can be reached at rjcat@uottawa.ca.*

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## Appendix A

Sample Questions from Peggy McIntosh's Questionnaire

1. If I should need to move, I can be pretty sure of renting or purchasing a house in an area which I can afford and in which I would want to live.
2. I can be pretty sure that my neighbours in such a location will be neutral or pleasant to me.
3. When I am told about our national heritage or about "civilization", I am shown that people of my colour made it what it is.
4. If a traffic cop pulls me over, or if the IRS audits my tax return, I can be sure that I haven't been singled out because of my race.

(McIntosh, 1993)

1. The terms included in the table are not in historical order except for those under the "Race Studies" and possibly the Native Studies columns; in most other cases, all the terms are still used. Depending on the context, First Nations, Aboriginals as well as Indians are still used (e.g., Saskatchewan Indian Federation).

# Sikhism

The following is an installation in our series – **Religion in the Schools**. This issue we focus on **Sikhism.** Contact Editor, Brigid Kelso spoke to Gucharan Singh, Secretary of the Federation of Sikhs Society in Canada, from his home in Ottawa.

There are nearly 20 million Sikhs in India, mostly in the Punjab, a state north of Delhi. Sikhs are the country's most visible religious group because of five symbols introduced to help Sikh men easily recognize each other.

Sikhism was started by Guru Nanak, who was born in 1469. His goal was to bring together the best of Hinduism and Islam. Its basic tenets are similar to those of Hinduism, but without caste distinctions or pilgrimages to rivers, although Sikhs make their own pilgrimages to holy sites.

Sikhs worship at temples known as *gurdwaras*, baptize their children (when they are old enough to understand the religion) in a ceremony known as *pahul* and cremate their dead. The holy book of the Sikhs is the *Granth Sahib*, which contains the works of the 10 Sikh gurus along with Hindu and Muslim writings. The last of these gurus died in 1708.

In the 16th century, Guru Gobind Singh introduced military overtones to the religion in an attempt to stop persecution of the Sikhs. And so, a brotherhood, known as Khalsa, was formed. From that time, most Sikhs have used the surname Singh, which means Lion, (although this family name is not necessarily synonymous with Sikhs).

Sikhs believe in one god and they oppose idol worship. They are said to practise tolerance and love of others and claim that they will offer shelter to anyone who comes to their *gurdwaras*. They have a reputation for being practical and astute businesspeople, and, for this reason, they are known to be an affluent group in India. Sikhs are also known for being mechanically-inclined.

Five symbols, (*kakkars*) which all baptized Sikh men and women must embrace are: *kesh* — uncut hair, (symbol of saintliness), *kangha* – the wooden or ivory comb, (symbol of cleanliness), *kuccha* – shorts, (symbol of alertness), *kara* – the steel bracelet, (symbol of determination), and *kirpan* – the sword, (for the defence of the weak).

Because of their *kesh*, Sikh men wear their hair tied up in a bun and hidden by a turban. They wear *kuccha* and carry a *kirpan* because of their military tradition, and so they don't trip over the *dhoti*, (long, flowing cotton pants, worn by men in northern India), or have to go without their sword. The sword is represented by a small image on the *kangha*.

Sikh children do not have to attend the gurdwara during school days – they can attend outside school hours. The Sikh holidays used to change every year because they were based on a lunar calendar. Those holidays have now been fixed. Two important dates for Sikhs are New Year's (now March 14 and April 14 – the birthdate of the religion's founder. Other special days commemorate the birth, death and installation of 10 gurus.

Singh says it would be nice for the Sikh students if holy days were mentioned as part of the school's morning announcements. Right now the holidays have been fixed to coincide with the following Sunday so that families can attend the gurdwara together.

All of these symbols, except the kesh and kirpan, are relatively easy to observe. It's not hard to accommodate a bracelet, comb and shorts. But it does limit Sikh youth in their activities. For example, Sikh youths may tie up their hair and cover it with a kerchief, but not a helmet. Therefore it would be culturally unacceptable, says Singh, for them to wear a helmet to play football, ride a bike, skateboard or rollerblade.

However, in the now famous 1985 "Bhinder" turban case, Mr. Bhinder, a Toronto electrician and CN employee, was not required to wear his hard hat on the job. It was found that the chances of Mr. Bhinder being electrocuted on the job were very low, except in the case of gross negligence as was the risk of head injury to him and his coworkers. It also found that the extra cost required by Workers' Compensation to insure him was minimal.

To play sports, Sikhs cannot remove the tight-fitting, steel bracelet, but they can cover it by wrapping cloth around the wrist of their right hand. Sikh girls may choose to wear a loose scarf called a *chunni*, but it is not mandatory.

The *kirpan* presented a problem for schools as it was seen to perhaps incite violence in a zero-

tolerance environment. The 1988 Plaut decision found that the Peel Board of Education was not justified in asking a student to remove his *kirpan*. Instead, it established regulations by which students could wear it. For example, the dagger should be no longer than seven inches, although smaller is preferred, and must be worn under the clothes, out of view, and secured so that its removal is difficult.

In terms of diet, schools should be aware that Sikhs are NOT permitted to eat any Kosher or Halal meat. Their religion permits them to eat meat, although many choose not to eat beef, and others prefer to be totally vegetarian.

While there are several all-Sikh private schools in England and some in Vancouver, they are still in their infancy in Ontario perhaps because there are fewer Sikhs here.

For more resources, including a calendar of Sikh holy days, as well as powerpoint presentations geared for elementary and secondary students, visit www.sikhcoalition.org

## NEW TESL ONTARIO MEMBERSHIP PROCEDURE

Please watch for the new and streamlined membership cards and receipts, to be issued beginning November 1st, 2003.

You, the new or renewing member, will no longer have a "pink copy" of your application for membership returned to you as a receipt. You will receive a sleek piece of cardboard about the size of a business envelope. This is your receipt, with your membership card attached at a perforated edge.

Many thanks to Kevin O'Brien, our TESL Ontario whiz of a webmaster, for installing the new membership database and to Eva Csiszar, our membership manager in the office, for using it to full advantage.

Margaret Meyer
TESL Ontario Membership Secretary

# Media File Types for the CALL Room Basics

With the vast media for ESL applications available via the Web, teachers and CALL centre facilitators can be overwhelmed. The following should help you make sensible media player and file choices.

There are four types of media related to ESL now on the Web: documents, audio, video and animation. The four file types are txt, pdf, doc, wpd, and rtf.

## Documents

### TXT or Text

The "txt" file saves text but not formatting, so fonts, style, text colours and images are not saved in this format. Only section breaks, page breaks, new line characters and paragraph markers are preserved. Text files use the ANSI character set so that they can be adapted to whatever purpose. All word processors can save documents as txt files.

### RTF

Rich Text Format, RTF, saves all formatting by converting formatting to instructions that other programs, including office-compatible programs, such as databases and spreadsheets, can read and interpret. Unlike text files, rich text files are useful for CALL developers who wish to have their documents reflect their original format yet be included in CALL programs such as Macromedia Director or Visual Basic. Any word processor can save a document as an rtf file.

### PDF

The Portable Document File, developed by Macintosh, allows delivery of documents with full media via email or the Web regardless of platform or machine type. Documents can include spreadsheets, presentations, brochures, photographs, rich graphics, video, animation and audio. In order to read a pdf file, one must have the Adobe Acrobat Reader® plug-in. Also, altering, creating or updating a pdf document requires purchasing the Adobe Acrobat program, which integrates into the Microsoft Word toolbar. Pdf files can be published via Microsoft Word.

### DOC/WPD

Of the proprietary word processing document files, Microsoft Word files are doc files and WordPerfect files are wpd. These files can include formatting and rich media including video, animation, images and audio. With innovation and forced cooperation, many proprietary files can be published or read by each other. For CALL applications, most proprietary word processors can also publish documents directly into HTML file format. HTML allows the file to be viewed on the internet.

## Audio

ESL learners should have a clearly audible sample to listen to before they can make a decision on what they hear. There are different audio file formats available. It is important that CALL facilitators have a basic idea of available delivery options. There are four major audio file types available. These are Wav, Mp3, Aif, Ra and Wma.

### WAV

This default sound type used by Windows computers is best used for short sound of low quality. Files per second of audio are quite large. Most computer audio players will play Wav files.

### MP3

These are highly popular for their near-CD quality sound, ripability, downloadability and high compression rates. Ripability means the ease at which these non-secure files can be copied and distributed over the internet. Mp3 files can be created from existing Wav files by using a conversion utility built into programs such as Music Match or WinAmp. Alternately, Mp3s can be created by using a simple microphone attached to a computer and recording into the basic Windows Media Player or open source software such as Messer and recording as with a traditional recorder. These files can then be transferred into Mp3 format by using an Mp3 conversion utility available within most audio software or freeware programs such as freerip.

### WMA

Microsoft's Windows Media Audio file delivers CD-like sound quality with superior compression. The downside of WMA is that older Windows Media Players and many other proprietary players such as QuickTime cannot play these files.

### AIF

Macintosh's audio file type can be played on most Windows players but it is common in many educational programs created over the last two decades.

### RA

RealAudio files that generate an AM radio quality sound are commonly used for Web radio broadcasts. Many online audio ESL sites such as Randall's Listening Activities use this. RA is also useful for streaming webcasts.

## Video

Video is becoming more important for ESL learners because it allows for audio to be matched with visual context. The delivery of video via the Web or from a local source is critical since learning requires smooth motion with clear audio without interruptions. These interruptions or buffer timeouts are detrimental to the learning process. Buffer timeouts are a result of slow networks or overloaded networks. Teachers should preview a site before they allow their students to attempt a lesson based on online video content. Another problem with video delivery is that the original dimensions of the movie may be too small. If the student plays such a movie in full screen mode the image is distorted.

Four major audio file types can interact with common media players to create a worthwhile CALL environment. They are AVI, MOV, MPEG, RM and WMV.

### AVI

AVI is short for audio/video interleaved. Most digital cameras shoot in AVI format. Developed by Microsoft as a competitor to QuickTime, AVI can be played on most computers. On the down side, it sometimes needs plug-ins to play certain AVI files.

### MOV

MOV files are based on QuickTime technology. They require a player and plug-in to play on PC computers. The player is free and MOVs offer great compression rates with smaller file sizes and no quality loss. MOVs can also be streamed.

### MPEG

The extension MPEG takes its name from the group that developed this format. The Motion Pictures Expert Group developed this system in the 90s to allow computer files to be placed on CD and the internet (unlike AVI and QuickTime movies, the MPEG format was not developed for a particular player or operating system). MPEG is useful for online delivery or movies as well as a great delivery format for CD-based movies.

### WMV

Short for Windows Media Video, WMV is a relatively new format. It is fully supported by Microsoft, which allows it to stream and be played on most Windows-based players. Beware that the older version of the Windows Media player needs an update before these files can be played.

### RM

RealVideo files are created essentially to be streamed over the Internet. Many ESL sites use RV files to start playing before the whole file downloads from the Internet. They play best on RealMedia Player which can be downloaded for free on the Real Networks site. These files are not designed to be played in a non-streaming situation. Use another file type if the final use is not streaming. RM is also used to support streaming webcasts.

## Streaming

Normally, to use or view multimedia or rich media content from the Web, one must wait until the content is downloaded before the media can run on WAV or AVI files. However, streamed files allow the viewer to start watching the video or listening to the audio before it is completely downloaded. The player will start to play the media after ten percent of the media is downloaded.

## Animation

With the on-line movement over the last decade, animation files have become more essential and are in experimental use on a variety of CALL Websites. There are three types of animated files commonly used on the Internet: animated GIFS, Shockwave animations and Flash files.

**GIF 89 or Animated Gifs**

An animated GIF is a series of created images packaged together in a predetermined sequence in GIF format. They are not interactive but rather are used to demonstrate some sort of action related to a specific outcome of a lesson. These are playable on all browsers without plug-ins and have been available on the Web since 1996.

**DCR or Shockwave Files**

Shockwave files allow animation full multimedia attributes including sound, interactivity, programmability, video, and editable text encapsulated in a file. The file extension is DCR. These files are memory-heavy, compared to their cousin, Flash files. DCR files need a plug-in from Macromedia Corporation and must be updated every few months to keep up with the latest trends.

**SWF or Flash**

Flash is all the rage at the moment. Developers want to learn Flash so they can turn a quick trick using its vector-based animation and superior audio capabilities. Many CALL developers are using only FLASH to develop for the Web, for DVD, for CD and for hybrid environments. Flash offers excellent streaming animation, audio and interactivity. It has slight limitations compared to DCR files interactivity regarding CALL activities, but these are being corrected in each successive version. Some developers feel that Flash is the best CALL delivery mechanism for video, animation and interactivity on the Web today.

John Allan
Abu Dhabi Men's College,
United Arab Emirates

# Connecting with TESL Ottawa

Although affiliate director Dorothy Coverdale says they are a bit isolated in Ottawa, the isolation is clearly on a geographic level only. Behind the success of the third largest TESL Ontario affiliate is a history of solid networking. TESL Ottawa grew out of a meeting of about a dozen teachers with David Powell of the Ministry of Culture and Recreation in 1974. With the dedication of Arlene Harrison, a local TESL teacher and treasurer of TESL Ontario, and the assistance of the linguistics department at Carleton University, the affiliate was able to mount its first conference the following year. Coverdale says, "This ambitious project for such a fledgling affiliate set the tone. TESL Ottawa has organized successful conferences every year since then."

Long-term plans include hosting the TESL Canada conference in 2005, for which President-elect, Carolyn Wood, is the co-chair. TESL Ottawa's annual conference will be held April 25-26, and the call for papers is out. This year's theme is Opening Doors, and Coverdale aptly says, "I would encourage anyone to present. It's a great way to get your feet wet" before presenting at larger venues. "The more you present, the more confidence you gain."

TESL Ottawa looks outside of its own affiliate when it comes to their annual conference. They draw members from the Kingston area, as a result of an extensive mailing list and publicity through school boards. While "home-grown expertise" is encouraged, TESL Ottawa also makes a conscious effort to access speakers from farther away, to accommodate members who are unable to attend the TESL Ontario conferences in Toronto. "Members really appreciate" the speakers TESL Ottawa has sponsored, notably Kathryn Brillinger, Loretta Meaker and Pratima Singh, known respectively for their expertise in the areas of pronunciation, communicative activities, and literacy. Workshops in February and the fall also attract such talent as TESL Ontario webmaster, Kevin O'Brien who recently gave hands-on computer training.

A benefit of choosing April for the annual conference is that it pulls in a lot of graduates from local TESL programs, even those graduates who are leaving shortly thereafter to teach overseas. "We're lucky," says Coverdale, "because we have Carleton University, Ottawa University and Algonquin College nearby." At last count, membership was 300 and the demographics ranged as far as Deep River to the northwest and Cornwall to the south. Distant members can stay abreast of affiliate news through the web site (established in 1999) and also through the newsletter, published three times a year. One challenge has been reaching primary and secondary teachers. The majority of members teach adult ESL through community schools, continuing education, LINC programs or the school board.

Connecting to the community is as highly valued as connecting with members and other affiliates. Last November, TESL Ottawa raised nearly $300 for the Literacy Coalition of Ottawa-Carleton through a second-hand book sale. In conjunction with workshops on the revised LINC 1-5 curriculum guidelines, members were encouraged to drop off books and materials they no longer needed while shopping for 'new' treasures. "It's a good news story," says Coverdale – one of many in almost thirty years of history.

Heather Saunders, Assistant Editor

The Ottawa affiliate hosts a computer workshop.

# *Passages to Canada* provides high schools with storytellers

*Passages to Canada* is a national storytelling initiative designed to explore the complexities of the immigrant experience. In 2001, a number of prominent Canadian authors including Ken Wiwa, Anna Porter and Shyam Selvadurai came together to share their stories of immigration. These stories were captured in the *Passages to Canada* **Teachers' Resource Booklet**, a six-part series on Book Television and Canadian Learning Television and on-line at: www.passagestocanada.com. Longer versions of their stories are available in the book, *Passages: Welcome Home to Canada* (Doubleday, 2002).

Last year, the program expanded to include a Speakers' Bureau of community leaders who immigrated to Canada. The speakers are selected by a committee through an application process. The profiles, including photos, biographies and stories of immigration, of selected individuals are included on the *Passages to Canada* Web site. Speakers attend an orientation session after which they are requested to share their stories of immigration at high school assemblies and with ESL schools in their region. The program is best suited for high intermediate to advanced level ESL learners and adheres to Grades 10 and 11 curriculum guidelines. Following an event, students can become digital historians by logging on to the on-line *Passages to Canada* archive to share their own story of immigration or their reflections on the story of a visiting speaker.

The guest speakers for Passages to Canada come from a variety of countries: from the Middle East to India to Europe.

At Harbord Collegiate Institute, the program was used to fulfill the Grade 10 curriculum for history. The teacher who used the resource felt that students gained "a greater understanding and appreciation of the contributions made by immigrants to Canada." She found that the stories were unique but all carried the same message: that Canada celebrates diversity through representation, not assimilation. It was a way of bringing "history to life."

*Passages to Canada* events are an opportunity for newcomers to Canada and youth to hear of the struggles and successes of individuals who have journeyed to Canada and made it their home. The program has been successful in Toronto and Vancouver and is currently being expanded to include Montreal, Calgary and Halifax. The program is available completely FREE and includes the following educational resources:

- **School and Community Group Resource Guide**
- **VHS tape of the *Passages to Canada* Multiculturalism Day event**
- **VHS tape of the *Passages to Canada* Toronto Launch**
- **Website: www.passagestocanada.com**

Events can be scheduled any time, including the following key dates:

- December 10, 2003 – Human Rights Day
- February 15, 2004 – Flag Day
- March 21, 2004 – International Day for the Elimination of Racial Discrimination
- June 27, 2004 – Canadian Multiculturalism Day

For more information or to book an event, please contact: Tina Edan, Project Manager, *Passages to Canada* at: 1.866.701.1867 or tina@dominion.ca.

MuchMusic VJ Namugenyi Kiwanuka (Nam) came to Canada in 1983 as a refugee, after escaping civil war in Uganda. She is one of many speakers in the Toronto Speakers' Bureau.

# National Job Fair

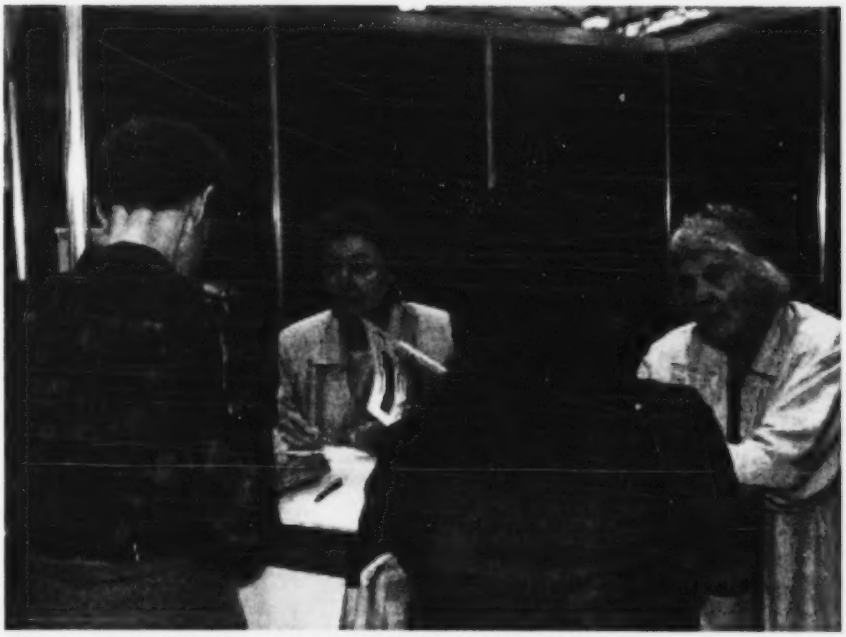
Well, there we were – staffing the TESL Ontario booth, trying to anticipate what set of questions or expectations were going to be directed at us.

TESL Ontario was an exhibitor at The National Job Fair, held at the Toronto Metro Convention Centre on September 17th and 18th. This is Ontario's biggest Employment and Education Fair, with the Ontario Ministry of Training Colleges and Universities playing a major part as a co-sponsor and participant. The *Toronto Sun* also co-sponsored the event. This event offered an ideal opportunity to get the word out about TESL Ontario Certification and to tell prospective teachers about the minimum standards for TESL training programs. In the end, we were able to gather information about our target audience as well as answer questions about what we were offering.

*Copyright 2003, Frank McLean/CARFAC*

TESL Ontario Membership Secretary Margaret Meyer provides information to interested visitors at the booth (above right and below left)

*Copyright 2003, Frank McLean/CARFAC*



TESL Ontario Recording Secretary Jean Hamilton (above left) answers questions.

*Copyright 2003, Frank McLean/CARFAC*

*Copyright 2003, Frank McLean/CARFAC*

Between our two Board members Margaret Meyer and Jacqueline Jeffers, who graciously volunteered their time to help us staff the booth, and our staff people Jean Hamilton and Renate Tilson, brochures were distributed, information disseminated, and enthusiasm was shared among the stream of participants who stopped by our booth. According to the organizers, the Fair attracted 15,000+ participants. The diversity of the conference participants was evident in their country of origin, level of English, their level of education (did not finish high school – looking for a start, to Master's or Ph.D degrees – looking for a change), their attitudes, and of course, their response to our certification policy.

And in the end, most people were interested in "the bottom line": "What are the job prospects?" or "What does it pay?" The National Job Fair provided a timely reminder that, as we spread our message about the standards for the profession, we must also continue to work so the needs of ESL students and TESL professionals are met in all situations throughout the province.

*Margaret Meyers is TESL Ontario Membership Secretary and Jacqui Jeffers is Public Relations Coordinator.*

# Thank You Mary

Mary Singeris retired in August 2002. For almost three decades, she was a driving force within the Thames Valley District School Board. Beginning in 1983, as Coordinator of the Adult English as a Second Language Program for the Board, Mary worked diligently to improve the quality of second language acquisition among many immigrant students who settled in London and the surrounding area. She contributed her expertise, guidance, vision and encouragement to staff, volunteers and students. She was one of the first to set standards for the professional delivery of ESL in the Province of Ontario. Mary also developed programming in association with the needs of various business partners. She designed and implemented courses to be taken on site in various company locations, thereby meeting some of the needs of the business community. She inspired students and co-workers to achieve goals they may never have attempted without her encouragement. As a competent, confident administrator, she encouraged teamwork amongst staff members and volunteers, keeping the needs of the learner at the centre of the ESL program.

Mary participated with provincial groups for the improvement and delivery of ESL. She was a valuable member of TESL Ontario, TESL Canada, and ORLAC. She took the initiative in implementing new methodologies such as the Canadian Language Benchmarks. She encouraged staff with specialized abilities to write a new curriculum guide to correlate with the new CLB standards in: testing tools, citizenship, volunteerism, and advocacy. Mary worked untiringly with a multitude of agencies at the civic, provincial and national levels to improve program delivery to ESL learners. She collaborated with several agencies, including the London Intercommunity Health Centre, WIL, LINC, CESBA, Ontario Works, London and District Catholic School Board, and CMHA: Success Resources London.

Mary has been a committed volunteer in the community as choir director of Greek Folk and Byzantine Music, past president of the Greek Community Centre (the first female in Canada to hold this position), Coordinator of the Breast Cancer Clinic for Immigrant Women, and past board member of both Orchestra London and Information London.

London has welcomed a growing number of immigrant families. Mary was at the forefront of helping to deal with the issues inherent in the change of culture for these families – not the least of which is language. In her role as the ESL Coordinator, Mary structured a dynamic program which responded to the needs of the students to help them integrate more fully into Canadian life. London has benefited greatly from her valuable contributions to the ESL community.

We wish Mary all the best in her retirement.

Lydia Rameshwar and Terry Webb,
TESL London

# Community Profile: Kingston and District Immigration Services

Since 1985, Kingston and District Immigrant Services (KDIS) has been incorporated as a not-for-profit, registered charitable organization. It was known as "New Canadian Services" since 1979.

KDIS provides client settlement services to individuals and families. They include information, referral, escort, counselling, interpretation, and language and employment services. It assists new immigrants and refugees with medical, housing, legal, educational, immigration and other needs so that they can more readily participate in the economic, cultural and social life of their new community.

KDIS programs: The Multicultural Women's Group offers immigrant women the opportunity to meet and befriend other women, practise English, learn new life and employment skills, share ideas and concerns, support each other and learn about the community and its resources.

### Canadian Language Benchmark Assessments (CLBA) Host Program

The Host Program helps immigrants by introducing them to volunteer Hosts. Hosts assist newcomers in settling, practising English and introduces them to social activities. Newcomer/Host pairs make contact on a weekly, monthly or on an as-needed basis. Many Hosts volunteer as tutors.

### ESL Conversation Groups

KDIS also offers two ESL conversation sessions each week facilitated by volunteers. Average attendance for these sessions varies depending on the season, as many of our clients are newcomers who attend Queens University. KDIS is the only organization in the Kingston area that offers sessions emphasizing conversation skills.

### Youth Host

Our Host Program also focuses on the needs of immigrant youth. Recreational, social and cultural group activities run in a variety of settings at local schools.

A Youth Host Program called Project Connect matches newcomer students with volunteer students from the same school. This successful program helps newcomers learn about Canadian culture through their peers. These young volunteers also help newcomers with social and conversation language support.

In addition to being a successful venture for bringing newcomers and community youth together for cross-cultural awareness and peer support, it has also provided opportunities for Queens Faculty of Education students to practise teaching and coordinating activities to newcomers and volunteers. The students put together a job search workshop for newcomer youth. Under their direction and support, KDIS youth has also collaborated with various Queens University ethnic associations and put on a multicultural extravaganza that benefited the community at large.

Our clients are not only recent immigrants, but also anyone facing linguistic and/or cultural challenges. We also provide assistance to other agencies and institutions serving immigrants.

KDIS is a member of the Ontario Council of Agencies Serving Immigrants and the Canadian Council for refugees.

Joyce David coordinates the Host program.

Kingston & District Immigrant Services
322 Brock Street
Kingston ON K7L 1S9
Tel: 613- 548-3302
Fax 613-548-3644
Website: www.kdis.org

# Winter day: A good news story

Last winter, Bayshore Adult ESL School held an event so successful that one of the participants commented at the end "in (my) ten years in Canada, this day (was) the best!"

Like ESL students across Ontario, many program attendees view winter as a season to endure rather than enjoy.

After more than a month of very low temperatures and seeing their students wearing coats and scarves (indoors), the staff at Bayshore decided to organize a "Winter Fun Day". The idea was that students should not only be taught English but also shown Canadian culture. What better way than to teach them skiing, skating, and even tobogganing down a hill!

Beside Bayshore Public School is property that includes a skating rink and a man-made hill: a convenient winter playground. Teachers borrowed from family and friends: skates, cross-country skis, toboggans, pucks and hockey sticks. A date was chosen: February 20.

On the big day, the weather was perfect: sunny and just cold enough for the snow not to melt.

About 300 students from 43 countries joined in skiing, skating, tobogganing and shooting pucks from 10 am to 3 pm. Many had been a little hesitant at first: fearful of falling and of looking ridiculous. It wasn't until teachers accompanied them down the hill, stood by them on skis or tightened laces on their skates, that they would try.

And the students loved it: "Seven years I lived here; I've never been to this hill before," Amat, delighted, said after a wild toboggan ride. Her long skirt had swept along the ground and was white with snow, but she swore she'd never spend another winter hiding inside: "I'm not leaving today! Tomorrow, I bring my children!"

Somali women got onto skis for the first time and an elderly Chinese man gingerly sat down on a toboggan which quickly slid down the hill. Though the toboggan didn't quite make the turn and threw him off, filling his shoes with snow, his only comment at the bottom was "Good!," accompanied by a broad smile.

Eastern Europe students helped their classmates overcome their fear of skate blades. Ukrainians explained in detail the skill of skating to Iraqis or Sudanese. Women and men negotiated that it was all right to sit together on a toboggan, holding on for dear life and screaming in delight.

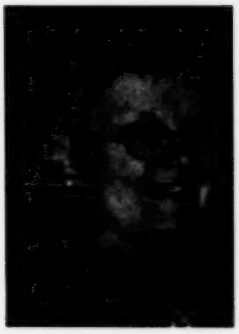
For teachers, it was a dream come true: students having fun in the snow, laughing and smiling together, holding on to each other, forgetting their differences and their preconceived ideas, and forgetting, maybe for a while, the uphill struggle of being an immigrant in a foreign country. It was the image of tiny Hua Yun, 70 years old, careening down the hill on a flying saucer, being received by a Turkish man proudly standing on skis, smiling broadly, and saying: "My first time! Thank you for showing us!"

Marit Quist-Corbett teaches at Bayshore Adult ESL School, Ottawa

# Board of Directors

## Our TESL Ontario Board of Directors 2004

### Barb Krukowski – President



Barb Krukowski is Manager of LINC and ESL for The Centre for Skills Development & Training, a division of Halton District School Board. Her experience with adult ESL programs began in 1989 as an instructor. She completed her ESL Specialist and has continued to be an avid supporter of Professional Development for ESL professionals. She has been on the executive of P/H/E TESL in the capacity of Member at Large, Membership Secretary, President, Past President, Treasurer and Affiliate Director. She is completing her third term on the executive of the Ontario Association of Continuing Education School Administrators (CESBA). Barbara has served as President Elect since 2002

### Dorothy Coverdale – Conference Chair 2004

Dorothy has been involved in teaching for more than 30 years and has taught adult ESL for the past eight years at various levels for both the Ottawa Carleton Catholic School Board and Malkam Consultants. She is currently teaching in the LINC program. She has served on the TESL Ottawa executive as program coordinator, conference chair (2001), president and affiliate director. She has given several workshops at both the local and provincial levels and is a firm believer in professional development.

### Cathy Haghighat – Membership Secretary

Cathy Haghighat is currently a guidance counsellor at Marc Garneau CI, TDSB. She has taught ESL/guidance since 1979 in both Con. Ed and credit, to adults and adolescents. She has served on the TESL Toronto board for 19 years and 17 years on TESL Ontario's board as former membership secretary and affiliate director. She was also the author of the column "Language Profiles" for *Contact*. For fun – she is currently owned by two cats and completing work on Vol. 1 of *Language Profiles*.

### Joyce Ivison – Secretary-Treasurer

Joyce Ivison has taught Adult ESL for the Ottawa-Carleton District School Board for more than 20 years. She has been active in TESL Ottawa as President, Affiliate Director, Conference Chair, Treasurer, and most recently Membership Secretary. She has an M.Ed. in Second Language Acquisition and has given workshops at TESL Ottawa and TESOL conferences. She has participated in many professional activities and served on the TESL Ontario Board as Membership Secretary and Treasurer.

TESL ASSOCIATION OF ONTARIO

ANNUAL FINANCIAL STATEMENTS

MARCH 31, 2003

TESL ASSOCIATION OF ONTARIO

INDEX TO THE ANNUAL FINANCIAL STATEMENTS

MARCH 31, 2003


| | |
|---|---|
| Page 1 | Auditor's Report |
| Page 2 | Statement of Financial Position |
| Page 3 | Statement of Operations and Net Assets |
| Page 4 | Schedule of Project Contributions |
| Page 5 | Schedule of Conference Expenses |
| Page 6 | Notes to the Financial Statements |

Julius L. Rédly
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79 Truman Road
North York, Ontario; M2L 2L7
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## AUDITOR'S REPORT

To the members of
TESL Association of Ontario

I have audited the statement of financial position of TESL Association of Ontario as at March 31, 2003 and the statement of operations and net assets for the year then ended. These financial statements are the responsibility of the association's management. My responsibility is to express an opinion on these financial statements.

I conducted an audit in accordance with Canadian generally accepted auditing standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatements. An audit includes examination, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In common with many non-profit organizations, TESL Association of Ontario derives part of its revenue contributions from the general public in the form of project administrations, membership fees, certification fees, conferences and meetings which are not susceptible to complete audit verification. Accordingly, my examination was limited to the examination of banking transactions for those activities for the year ended March 31, 2003.

In my opinion, except for the effect of the adjustments, if any, had project administrations, membership fees, certification fees, newsletters, conferences and meetings been susceptible to complete audit verification, these financial statements present fairly, in all material respects, the financial position of the Association as at March 31, 2003 and the results of its operations for the year then ended in accordance with Canadian generally accepted accounting principles.

TORONTO, CANADA
July 30, 2003

Julius Rédly

Chartered Accountant

TESL ASSOCIATION OF ONTARIO

Incorporated without share capital under the Laws of the Province of Ontario as a non-profit organization.

STATEMENT OF FINANCIAL POSITION

AS AT MARCH 31, 2003

(with comparative figures as at March 31, 2002)

ASSETS

| | 2003 | 2002 |
|---|---|---|
| Current | | |
| Cash on hand and in bank | $ 57,599 | $ 89,361 |
| Term deposits-including accrued interest | 280,178 | 263,361 |
| Accounts receivable | 35,692 | 14,974 |
| Prepaid expenses | 4,000 | 3,200 |
| Total assets | $ 377,469 | $ 370,896 |

LIABILITIES

| | | |
|---|---|---|
| Current | | |
| Accounts payable and accrued charges | $ 54,588 | $ 59,002 |

NET ASSETS

| | | |
|---|---|---|
| Per attached -see page 3 | 322,881 | 311,894 |
| | $ 377,469 | $ 370,896 |

The attached notes form an integral part of these financial statements!

Approved:_____ _____ _____

TESL ASSOCIATION OF ONTARIO

STATEMENT OF OPERATIONS AND NET ASSETS

FOR THE YEAR ENDED MARCH 31, 2003

(with comparative figures for the year ended March 31, 2002)

| | 2003 | 2002 |
|---|---|---|
| Revenue | | |
| Contributions | | |
| Projects - per page 4 | $ 364,963 | $ 370,891 |
| Membership fees | 198,475 | 157,690 |
| Certification fees (net) | 25,586 | 16,092 |
| Others | 14,014 | 5,004 |
| Affiliates' mini conferences | 39,994 | 31,127 |
| Interest | 10,218 | 6,425 |
| Total revenue | $ 653,250 | $ 587,229 |
| Expenses | | |
| Annual TESL Ontario Conference - per page 5 | $ 142,599 | $ 126,875 |
| Affiliates' mini-conferences - per page 5 | 47,555 | 33,389 |
| Other project expenses | 79,174 | 102,686 |
| Salaries and employee benefits | 134,926 | 109,142 |
| Rent, telephone and utilities | 23,372 | 22,061 |
| Memberships and affiliation expenses | 55,173 | 38,008 |
| Contact newsletter | 43,217 | 34,964 |
| Meeting expenses | 19,144 | 14,675 |
| Computer and equipment purchase/rental | 31,641 | 6,766 |
| Stationery, supplies, postage and couriers | 19,540 | 12,654 |
| Website maintenance | 10,560 | 5,605 |
| Office and general | 35,362 | 22,884 |
| Total expenses | $ 642,263 | $ 529,709 |
| Excess of revenue over expenses for the year | $ 10,987 | $ 57,520 |
| Net assets - opening balance | 311,894 | 254,374 |
| - closing balance | $ 322,881 | $ 311,894 |

TESL ASSOCIATION OF ONTARIO

SCHEDULE OF PROJECT CONTRIBUTIONS

FOR THE YEAR ENDED MARCH 31, 2003

(with comparative figures for the year ended March 31, 2002)

| | 2003 | 2002 |
|---|---|---|
| Project contributions: | | |
| Annual TESL Ontario Conference | | |
| Registration and publishers | $ 95,464 | $ 85,466 |
| Citizenship and Immigration Canada | | |
| LINC - Conference assistance | 130,947 | 127,590 |
| | $ 226,411 | $ 213,056 |
| Ministry of Citizenship, Culture and Recreation | | |
| Newcomer Settlement Program | 44,259 | 41,259 |
| Ministry of Education | | |
| Research Symposium | 5,000 | 5,000 |
| Citizenship and Immigration Canada | | |
| LINC - Technology Fair | 26,113 | 25,178 |
| LINC - UP | 21,224 | 22,042 |
| ORLAC | 15,656 | 42,906 |
| Research Symposium | 26,300 | 21,450 |
| | $ 364,963 | $ 370,891 |

TESL ASSOCIATION OF ONTARIO

SCHEDULE OF CONFERENCE EXPENSES

FOR THE YEAR ENDED MARCH 31, 2003

(with comparative figures for the year ended March 31, 2002)

| | 2003 | 2002 |
|---|---|---|
| **Annual TESL Ontario conference** | | |
| Planners' fees | $ 27,218 | $ 26,445 |
| Conference Assistance - registrants' travel and accommodation | 39,157 | 35,759 |
| Printing, supplies and miscellaneous | 24,084 | 20,029 |
| Rentals | 52,140 | 44,642 |
| | $ 142,599 | $ 126,875 |
| **Affiliate mini-conferences** | | |
| Honoraria and salaries | $ 10,783 | $ 7,453 |
| Printing, supplies and miscellaneous | 12,577 | 6,153 |
| Meeting expenses | 24,195 | 19,783 |
| | $ 47,555 | $ 33,389 |

TESL ASSOCIATION OF ONTARIO

NOTES TO THE FINANCIAL STATEMENTS

MARCH 31, 2003

1. TESL Association of Ontario was established in 1972 as a not-for-profit organization serving the needs of teachers of English as a Second Language and English Literacy Development. In its commitment to professional development and advocacy, TESL Association of Ontario addresses the range of competencies, experiences and issues which influence the success of immigrants, refugees, visa students and others who learn English.

2.a. Significant accounting policies:

TESL Association of Ontario uses the deferral method of accounting for contributions. Unrestricted contributions are recognized as revenue when received or receivable. Interest income is recognized as earned, based on the accrual method.

b. Capital assets are expensed as purchased.

3. These financial statements include the revenues and expenses of the following Affiliates:

| | |
|---|---|
| Durham | Hamilton-Wentworth |
| Kingston | London |
| Niagara | North York-York Region |
| Ottawa | Peel/Halton/Etobicoke |
| Sudbury | Waterloo-Wellington |
| Toronto | Windsor |

4. No statement of cash flows is presented as it would not add to the disclosure of these financial statements.

5. TESL Association of Ontario is exempt from income taxes due to its not-for-profit status under the Income Tax Act.

6. TESL Association of Ontario is a month to month tenant, paying a basic annual rent is of $ 17,760 plus occupancy cost.

7. The operations of TESL Association of Ontario is dependent on the income generated by the project revenues as provided by various Government agencies as well as on membership and certification fees.

# Book Review

**Meyers, Mary. *Myths and Delusions: The state of ESL in large Canadian school boards*. Toronto: MainStreams Publications, 2003. 20 pages.**

A very recent publication has just become available for ESL teachers, especially those working in the Canadian context. Mary Meyers who has retired after 34 years with the Toronto District School Board felt so "incensed" about present conditions that she had to write her ideas down and make them known to other interested colleagues. At first these ideas were presented at the Edmonton TESL conference (Nov. 2002). Then they were sent to the Elementary Teachers Federation as a working paper. From there, Meyers decided to publish the ideas using her own company in an effort to reach a wider audience. What are the conditions that prompted Meyers to publish? Basically, the current state of ESL in elementary and secondary schools in Canada leaves much to be desired. While the numbers of second language students are increasing, funds have just not kept pace. No fund is specifically designated as ESL and there is no accountability to ensure that funds are used for these language students. "ESL programs are a necessity," yet ESL sadly is a "nonentity." Recently the unsatisfactory results of the Grade 3 and 10 literacy tests led to the creation of an Early Reading Program and a At Risk program with funding from the provincial government. While these results may largely be attributed to the large number of ESL students who were justifiably unable to do well, no mention is made of this fact. It becomes obvious that while funding is available and research points to the necessity of ESL programs, within the current Canadian context, a state of confusion exists.

Meyers delineates six major issues which are responsible for the present condition. These issues have arisen out of myths and delusions and are contrasted with the reality and even abuses that exist. These issues include:

1. The myth of integration. Meyers feels this concept has been misinterpreted and as a result ESL students receive less support in language basics and ESL programs and staff are reduced. To be effective, integration needs a "whole" school approach.
2. The role of the ESL teachers. There were many ESL teachers who had no leadership experience yet they were often responsible for teacher professional development.
3. Myth: All teachers are ESL teachers. Inaccurate perceptions of ESL student abilities.
4. Learning language through content instruction. This myth leads to ESL students trying to learn language and content, resulting in disappointment, failure and poor grades.
5. The myth of equity, ESL students do not have equal access to learning, parents are limited regarding their children's education and there are poor results in standardized tests.
6. The myth of responsibility: Public faces, ivory towers. There are groups advocating change but the situation just worsens.

Meyers is not new to the ESL reality. She outlines her concerns clearly and supports them with facts and articles. Suggestions are given. Meyers concludes by stating "Redress is the only salvation for these children and it has to come from you." (p. 19) Reading this publication is a positive step in this direction.

*Vasie Kelos is currently a full-time teacher at the ELI, Seneca College. She has been teaching ESL for 25 years both in Canada and Greece.*